A Faithful Narrative
OF THE
Wonderful and Extraordinary FITS
WHICH
Mr. Tho. Spatchet
(Late of *Dunwich* and *Cookly*) was under by
WITCHCRAFT:
OR,
A Mysterious Providence in his even Unparallel'd Fits.
With an Account of his first Falling into, Behaviour under, and (in part) deliverance out of them.

Wherein are several Remarkable Instances of the Gracious Effects of Fervent Prayer.

The whole drawn up and written by *SAMUEL PEITO*, Minister of the Gospel at *Sudbury* in *Suffolk*, who was an Eye-witness of a great part. With a Necessary Preface.

Job 2. 6. *And the Lord said unto Satan, Behold he is in thy hand; but save his Life.*

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A Preface to the Christian Reader.

THE following Narrative and Letter concerning the Case of Mr. Spatchet, to the Postscript I did draw up many Years ago when the matters were fresh in Memory. I my Self was an Eye-Witness of many of his Fits, and there are others (not a few) yet alive about Walpoole and Cookly who can attest them; So as the matter of Fact hath convincing Evidences, and is undeniable in the Substance of it.

There are Atheistical and Irreligious Persons in this Age, which would perswade us that all such matters are Cheats, or come only from a Natural Cause.

If some be Cheats and Counterfeits, must all be so? Surely not. It is not imaginable that this should be a Cheat, for the dispensation was so Stupendous and Terrible, that no Man would Voluntarily have been biassed by Interest, or hired into such a Condition, for such a number of Years whatever Worldly advantage could be laid before him.

If some strange Convulsive Motions may be from a Natural Cause, yea even in this Person in part, yet it is Irrational to think that the Principal or chief of his unusual Fits should be reducible thereunto. Men might more probably say, that the sore Boils which Job was smitten with were from a Natural distemper, and not from Satan, Job 2.7.

Many of these Motions were beyond Mr. Spatchets skill (as his acting the part of a Drummer, a Musician) others were apparently involuntary, even against his own Life, others not only Morally, but Naturally impossible (without Superadded strength) as far transcending his Natural power; which together with the speedy recovery (in a quarter or half an hour after the removal of the Fits) from such Tormenting Wracking Pains by Violent Distorting of Limbs, sufficiently argue its not proceeding meerly from a Natural bodily distemper.

To this I might add what I my self and my Friend Mr. William Bidbank (a Minister) did observe in another Famous Case at Lowstoft; where divers persons (not only Dissenters but also others) had Torturing Fits, and raised or Vomited many Pins, all Wrankled and bent, so as I could not observe two Pins of those which I saw that were bent in the same manner.

Can any imagine that these Pins were from a Natural Cause, engendred in their Bodys and thus bent? and when divers of them had Fits together at the same time, if one recovered and did but go and lay a hand upon the others, they would immediately recover, and be well again. Surely these things may be enough to evince that these things were praeternatural.

And

And those Lowstoft *Witches had their Tryal before that Renowned, Cautious and Judicious Judge* Hale, *were found guilty and Executed, and afflicted persons freed, we hope as an answer of Prayer Solemnly made there on the account of the persons before so sorely Visited.*

It remaineth then that if those things were not meerly from a Natural Cause, then they must be Diabolical. And in the present instance of Mr. Spatchet, *it is unquestionable, it being confessed by the Witch her self.*

I would therefore Caution such as are Witch-Advocates to take heed of being incredulous, Mockers and Deriders at such things, lest the Lord leave them to find by sad Experience that there are such wicked Creatures in the World.

If any should stumble at it, that such a good man as Mr. Spatcher, *should suffer by the hands of Witches, such Children of the Devil.*

Let them know, that God, (for Wise ends) permitted Satan sorely to afflict his Servant Job; *a man who had a Testimony from the mouth of God himself,* Job 1. 8 *and* 2. 3. *That he was* an upright man, one than feared God, and eschew eth evil; *yea he had a high Encomium, that there was none like him upon the Earth. And if a Godly man may so deeply suffer by the hand of Witches, why may not Satan be permitted to take the shape of a gracious man? may he not do that as well as trasnform himself into an Angel of light? This is the Comfort of Believers, that God doth limit Satan and set bounds to him, that he can hurt them no farther than God will permit him. As to Mr.* Spatchets *being afflicted after the Death of the Witch; I would answer, he had abatements soon after, and I have been informed that the Witch said before her death, that although she dyed, yet he would not be free, for others had a hand in his trouble, as well as she.*

I have been importuned by a Person of Quality and divers others, to permit this Tragical Story to be published, as being seasonable in this juncture of time. I shall be glad if it may be blessed to the awakening of some to seek a freedom from the Dominion of Satan, over their Souls, by observing how he exerciseth his Cruelty upon the Bodys of Men, and also if it may be rendered useful towards exciting us to admire God in Preservation, from such Bodily Sufferings by his Instruments, and for Glorious Victories over his temptations by Jesus Christ; which that it may be shall be the Prayer of him; Who is

June 29. 1693. *Thine to Serve thee in the* Gospel,

SAM. PETTO.

A Letter to a Friend.

SIR,

YOU are very desirous to obtain a faithful Narrative (a Capite ad Calcem) *of these wonderful and almost unparallel'd Fits wherewith Mr.* Thomas Spatchet *was afflicted for some years: I here present it to your view, as a matter that deserveth to be had in remembrance in Ages to come.*

I have lived some Miles distant from the place of his abode; but yet coming often thereabouts, I had the advantage to be an Eye-witness of a great part of what you find in this Story, and more I had from his own mouth; for he was always free to declare how it was with him before many Witnesses.

The various passages seemed to me so remarkable, as from time to time I could not but commit them to writing, for a memorial of them; and I suppose some others have done the like, yea many (if they have not yet) might have done it; for this was no private business, but commonly known in this Country.

I submit it to your Judgment, whether all proceeded from a Natural Cause, or a Diabolical.

He still findeth those shatterings in his head (within mentioned) in Religious Duties, at some times, especially if he travelleth beyond his strength.

I shall add no more but this, that the wording of it is not all his, but partly mine, and therefore I must crave excuse for failures therein. I have expressed as clearly as I could those wonderful Works of God, and I am glad I can tell you, that he hath made the latter end, better than the beginning.

Yours,

Samuel Petto.

A Mysterious Providence.

Chap. I. *Of the Lineage, Birth, and former place of abode of Mr.* Thomas Spatchet, *together with some remarkable Providences he met with, in Infancy, and afterwards.*

THE purpose and design of this Undertaking is, to give a faithful Narrative and true Relation, of the extraordinary, and almost unparallel'd bodily Afflictions, which (of late years) *an Eminent Servant of Christ* hath been exercised with, by a variety of violent and torturing Fits, *the History* whereof may be admirably useful for the striking conviction and astonishment into the hearts of Sinners, and especially such who are of an Atheistical Spirit, hardly perswaded that there is either a God or a Devil, here they may read of both; *and if this be done to the green Tree, what will be done to the dry?* It may also serve for the *Encouragement and Consolation of True Christians*, who may be exercised in a like condition, and may labour under doubtings and despondency of spirit upon that account, crying out, *No sorrow like our sorrow*; here they may see that one dear to the Lord hath been in a like case or condition: And this also may conduce to the Exaltation to the glorious Name of God, by magnifying his work, in declaring the remarkable *Protections*, and wonderful *Salvations*, which have been vouchsafed to him.

But it may not be amiss to look back and touch upon the foregoing part of his Life.

His Name is Mr. *Thomas Spatchet*; he was born about the midst of the Month of *January* 1614 and hath been *Bayliff* twice in that antient Maritime Town of *Dunwich in the County of Suffolk*; his Fathers Name was Mr. *James Spatchet*, his Grandfathers Name was Mr. *Robert Spatchet of Dunwich*, who was a very prudent man, and conversed much with Sir *Edward Coke*, late Lord Chief Justice.

The aforesaid Mr. Thomas Spatchet is one, whom the special Providence of God hath watched over for good, even from his Childhood.

He had almost a miraculous preservation in his very Infancy; for, being then carried by a Servant carelessly upon her shoulders,

in

in a Yard ſet with Stone; ſhe ſtumbling, he fell over her head, and *pitched his head upon a Stone*, whereby his Skull was broken, and the wound ſo deep and dangerous, that the mark is ſtill apparent; there is a great ſeam to be ſeen on the left ſide of his Head, down towards the outſide of his Eye, and the upper part of it turneth like a ſquare about the midſt of the fore-part of his Head; it ſeemeth to be two Inches or more both ways. But here the Lord had given his Angels ſuch a charge concerning him, that altho' he daſhed his head againſt a ſtone, yet he was preſerved and kept from this threatned death, and delivered, that he might declare the mighty Works of God.

Afterward when he was *between* 21, *and* 22 *years of Age*; being in a married ſtate, going to a Well (in the ſame Yard where he had the aforementioned fall) upon occaſion to draw Water; the Pully and Bucket falling, he fell with them headlong into the bottom of the Well, which was about 21 yards deep; the Water therein was at that time about knee deep; but the All-wiſe God ſo directed his fall, that he miſſed the bucket, the fatt, and great ſtones at the bottom (which were afterward ſeen there) elſe his brains had been daſh'd out; the Lord brought him out of this horrible Pit, and ſince hath pitched his Soul upon the Rock of Ages.

A Man going down, found him ſtanding on his legs, and fetched him up; but when he came to the Air, he grew very ill, and kept his Bed many days after this his retirement into the Chambers of Death; he having been but a little while in the bowels of the Earth (that whilſt he was alive he might have a foretaſt of the Grave) he hardly knew how to live in the common Air any longer; but the Lord had intendments to make his Power known in his reſtoration; he had further work for him to do, and more for him to ſuffer; and therefore altho' the dreadful effects of this fall began now to ſhew themſelves in a *Urin red like blood*, and many other diſtempers of body, ſuch as at firſt he could not turn himſelf in his bed, yet a Vein being opened, and other means us'd, with a Divine bleſſing thereupon, he ſo far recovered within the ſpace of a month, as he was able to go a little about the houſe, and ſo by degrees returned to a good meaſure of health again.

It is not to be paſſed in ſilence, what mercy was mixt with this ſad diſpenſation, that in this dangerous fall not one of his bones was broken; that hand that held the Rope loſt ſome fleſh, almoſt

to the bone, and he had a hole in his wreſt, a range on the fore-head, and the skin beaten off his ankles, no other hurt outwardly appearing either in head or elſewhere, the skin not ſo much as broken, but as aforeſaid.

It alſo deſerveth obſervation that a Woman in the ſame Town falling into a Well, was taken up alive, but ſoon died.

Moſes in his Boat of Bulruſhes being laid by the Rivers brink, was preſerved, *Exod.* 2. 3. and this is upon Record for after Ages; and ſurely the preſervation of this Man, in falling into the Waters, with many Inſtruments of death attending him, deſerveth to be had in everlaſting remembrance.

Chap. II. *Of his Fits, their beginning and continuance for ſome time; Benumming, Shaking, Skipping.*

IT pleaſed the Lord after walking towards him in ſuch a variety of merciful Providences, at laſt by his Spirit to bring him into a ſaving acquaintance with himſelf in his Son Jeſus Chriſt, through the exceeding great and precious Promiſes of the Goſpel; with what brightneſs the Grace of Chriſt hath ſhined forth in his converſation, to the refreſhing the bowels of other Chriſtians, is well known to thoſe who have had the advantage to converſe with him. For many years ſuch a Goſpel-converſation hath been found with him, as (tho' he hath infirmities common to all men and Chriſtians, yet) men who have made the ſtricteſt obſervation thereof, and have pryed into it with the moſt curious Eye, could not deſcry any Apoſtacy or Backſliding; his ſteps have not viſibly declined from the ways of God to this day; yet the Lord (whoſe ways are in the deep, which doth great things and unſearchable, marvellous things without number *Job* 5. 9.) hath in thoſe latter years ſhewed him great and ſore troubles, led him in unwonted paths, which few have known, tryed him with a variety of ſtrange, if not unpreſidented violent Fits, the riſe, progreſs, & end whereof (ſo far as can be remembred) will be rehearſed in theſe following lines.

About the month of March 1660. as he was ſpeaking to ſome, he found a mutation or alteration in his head, cauſing ſuch a failure either in the uſe of his underſtanding, memory or ſenſes (call it what you will) as put him to a ſtand; he was at a loſs, knew not how to go on in ſpeaking what he intended to his friends, but

quickly

quickly recover'd again; and not long after (the ſame day) was at the ſame loſs again, finding a grinding pain round about the crown of his head, near half way downward (as he hath done ever ſince upon ſuch occaſions) it was not violent, but moderate and eaſie to be born; this to his head hath been anſwerable to the jarring of the elbow by a blow; much differing always from the ordinary pain of the head, without belching.

Here was the riſe of all the inſuing Tribulations; from ſo ſmall a beginning, hath ſprung all thoſe ſubſequent troubles which have been aſtoniſhing to the beholders.

I might have noted (once for all) that ſince, the aforeſaid pain hath ſometimes laſted two or three hours after he hath been well recovered out of thoſe Fits.

But to proceed, the next day after he was firſt taken (& ſince) he was ſubject to the ſame diſtemper, to be at a loſs upon ſpeaking; yet went up and down that week, and when he did ſet about Religious duties, as Prayer, he could go but a little way without faultring and failing therein.

The ſame ſpring, he ſeemed to have inward nippings and ſmitings in his head, which cauſed a great amazement and aſtoniſhment in him, and hath continued in ſome degree long ſince, at times; and hath hindred a free and uninterrupted exerciſe of his underſtanding, or rather the uſe of ſpeech; for it was not ſo much a failing in perception or apprehenſion of things, as inability for expreſſion, he knew what he would ſay, and what others ſaid or did, but could not utter it: he was diſabled for proceeding at preſent in what he would ſay; ſo that it ſeemeth to be rather a failing of ſpeech than of underſtanding.

Afterward it brake forth into Fits of two ſorts or kinds.

1. *Benumming him*, that he could neither ſtir hand nor foot, nor riſe from the ſeat he ſate on, and by and by did flie up; his hands would hang down, he not being able to lift them up; his eyes ſhut, not able to open them; no breath ſometimes perceiv'd to be moving a great while together, yet then knew what others ſaid; his teeth faſt ſet, that it was difficult (if any thing were put into his mouth) to get the ſpoon either in or out; his nether chap ſometimes would fall, as when a man is in a ſwound, and then immediately it would come outward: Sometimes theſe benumming Fits would continue two or three hours; Then,

2. *A*

2. *A moderate ſhaking followed* (when it came outward) like *a Palſy* ; and then it would proceed to a ſhaking with violence, firſt his head, his Body then ſtanding ſtill ; then from the Neck to the Middle, his Head that time ſtanding ſtill, after this from the Middle downward ſhaking in great Violence, and in that time his head and other upper parts would ſtand ſtill ; after this one Leg would ſhake and no other part, and then his whole Body, Chair and all in Violent Motion.

Before the ſhaking fits came, his hands would be lifted up, and caſt down upon his knees, beating them for ſome time.

Afterwards his leggs and feet would move with much agility and harmony, in fits ſtriking upon the ground as if in ringing of Bells, 1, 2, 3, 4, 5. without Changes, a great while together ; ſometimes *as if in playing in Muſick,* diverſe Muſical Tunes, and keeping orderly ſtops, *although he never was acquainted with the Art of Muſick,* cannot diſtinguiſh the Tunes if they be played on Muſick Inſtruments ; yet ſuch as were with him in his Fitts, and knew the Tunes, were able by their hearing the beating of his Feet to diſcerne his acting the part of a Muſician therein : His Feet would ſtrike 7 or 8 times or oftener, one Foot firſt and than the other anſwering imediately after, except where the Tune required to have it otherwiſe, and in ringing, his Feet every ſtroak had a ſeveral place of the ground, in its ſetting down.

Alſo he hath by the beating of his Feet in his Fits, *acted the part of a Drummer,* Sounding a Call, a March, a Retreat, *&c.* Yet he never did Drum, nor doth he know (if he heareth a Drum beat) how to diſtinguiſh thoſe each from other.

After this, his whole Body hath been often in impetuous motion, his Hands and Feet flying about with great ſwiftneſs, with ſuch a variety of Motion as is unexpreſſible, till he hath ſometimes fallen out of his Chair, and if he hath ſo fallen, although in the height of the Fit, yet it hath preſently left him.

At firſt he had but two or three of theſe fits in a day, then they came to Four in a day conſtantly, and ſo continued week by week, and month by month, and when Four in a day, than each of them were two Hours in a day, and ſometimes he had half an hours reſpite between, at other times a quarter of an hour, and it mry be one day in a Month or Five weeks without a Fit.

Then they altered from 4 to 5 in a day, and than to 6 or 7 or 8, and

and ſo on to 20 or more in a day, but then came to be ſhorter when more in number, yet in the ſame manner for actions as aforeſaid. After he comming to be tyred out with being in the Chair, he did lie down on a Bed, and riſing to come off his Bed, both leggs would go ſidewiſe or not at all, and then his whole Body raiſed up two Foot, Capering about in the Chamber, till he fell down, and then the fit left him.

Alſo he had Skipping or Jumping Fits, wherein ſometimes his Feet being cloſe together his whole Body hath been lifted up, and his Feet from the ground (as hath been ſaid) two Foot or more, ſometimes right up & down often at other times hath been lifted up and both his legs carried ſidewiſe at a great diſtance as if he had jumped, and then back again as far ſidewiſe, thus a great while together till his ſtrength hath failed, and Spirits have been ſpent, all this time bearing himſelf upon a ſtrong ſtaff; If he hath been beaten againſt a Wall, or after his ſtrength hath failed, if a Chair hath been ſet behind him and he helped into it, then he hath reſted there untill he hath been a little revived.

Some *Fits did begin firſt benumming him, than ſhaking, than skipping*, and ſome of theſe have laſted 4 ſome 5, 6 or 7 hours from the beginning to the end, and as ſome part hath been playing or ſtamping, ſo the end hath been with great Violence.

Thus his Fits continued many Months.

In all theſe things there was occaſion to Sing of Mercy and Judgment.

Here is Judgment, not only upon the account of the Terribleneſs of the Fits themſelves which rendered him an Object of Pity and Compaſſion, to all who were Spectators of him therein, whoſe hearts were not harder than Flint, but alſo by an aggravation of this diſpenſation through *a diſablement for Religious exerciſes which did attend it.* For the firſt year he had ſome liberty to wait upon God in Prayer at ſome times, and could hear the word Preached, afterward could hear but one part of the day, then could hear the Prayer and part of the Sermon, and ſo by degrees could not hear at all.

Within a year and half or thereabout (after his being firſt taken with the Fits) he loſt his liberty for any ſuch act of Worſhip; he could not attend upon God in any Religious Services, ſo much as a quarter of an hour without falling into Benumming, Shaking,

Shaking, and other violent Fits; He could *not Pray or joyn with others in Prayer*, not exerciſe himſelf about the word of God, or hear others Preach the word, not crave a Bleſſing himſelf before eating his Meat or give thanks after it, nor be preſent when others acted therein (unleſs they were very Brief) but preſently he was caſt into thoſe aforementioned Torturing Fits thereby.

This was ſuch a dark diſpenſation, as put the Wiſeſt men and thoſe of greateſt experience, and underſtanding in the ways of God to a ſtand, they were at a loſs how to interpret theſe dealings of God with him; that a man whoſe heart was ſo deeply ingaged for God and his Services, ſhould now be uncapable of riſing up thereunto, or be hindred, *not by a decree of Man, but by the Providence of God*. That he who had been ſo many years under a new Birth yet ſhould now be thus diſabled for crying unto God, that he who had ſo much of the Spirit of adoption as a Spirit of Prayer, ſhould now be diſabled for crying *Abba*, to his Heavenly Father; this was ſuch a Myſterious Providence, ſo croſs to his ordinary proceeding, as it was amazing to the beholders of it.

But *here was Mercy ſtill*, in that when no ſuch Spiritual breathings might be diſcerned by ſtanders by, yet his Pulſe was beating Heaven-ward, in inward workings and groanings of Spirit after God, and in that ſedate quiet and chearful frame of Spirit, that was found with him under this ſtupendious diſpenſation, which manifeſted it ſelf, when he had any intermiſſion, that it may be ſaid of him as of *Job* of old, *Job*, 1. v. 22. So *in all this he ſinned not, nor charged God fooliſhly*. I might here give ſome account of his Experience, but I ſhall defer that a little longer.

There was Mercy not only in ſuſtaining his Soul, but his body alſo; for ſo ſoon as the Fits were off, he could now eat his meat whether the fits were long or ſhort.

Alſo he had a partial (not a total) freedom from his Fits in the latter end of the year 1662 For the ſpace of near ten weeks, and this was a great Mercy.

Chap. III. *Of other Swingling, and Wringing Fits.*

IF he were upon his Feet in the time of the moderate ſhaking, and made any offer to go, *he could go no way but backward*, and ſo he could go, and hardly keep from running, he could not readily

dily ſtay himſelf; if he ſought to ſet a ſtep forward, either his trouble would ſtrike inward and then he ſhould look gaſhly as a Dead Man (yet not ſenſible of ſickneſs) his Spirits exceedingly quenched, failing and yielding as when a Man is giving up the Ghoſt; or elſe he was neceſſitated to go ſidewiſe in the manner aforementioned.

Or elſe he was *Swing'ed round, round, round,* till he fell down, if none were by him to hold him up. If any attempted to ſtay him when he was in the ſaid motion, and before he was ready to fall, he ſo attempting (though a ſtrong man) would alſo be ſwingled round, round, like a Feather, untill he fell off.

Yet at ſome times (before Swingling) if he would force himſelf to ſtand ſtill he could, but if he would go it muſt be thoſe ways: ſtirring ſometimes to go forward two or three ſteps, he ſhould be forced as many more backward and ſometimes his leggs croſſed, thus he hath tryed half an hour together and could not get forward the breadth of a houſe, but giving liberty to himſelf then to go backward, he could go with great ſwiftneſs that way. Sometimes lifting up his foot to go ſtreight on, his leg hath been lifted up a great height and muſt ſtand there, he could not get it down again whilſt one might go near forty paces; this was but ſeldom, the other often.

In *the Winter 1693. then it came to a Continual ſhaking like a Palſy* head and body, and not many violent Fits, but ſhaking all the day long, from the time of his riſing, till night ſix or ſeven a Clock, and then went off with a ſharp ſhaking Fit.

At the beginning of the ſhaking he could neither eat nor drink, nor all the day long, till it was off at night about ſix a Clock; afterward he could eat, if he would walk up and down in the Houſe eating. If he felt thoſe nippings in his head, he muſt keep it in his Mouth untill the fear and amazement was over, and then chew aud ſwallow it down, and thus by degrees he could eat a Supper; but if he ceaſed walking and ſate down (as many times he did for tryal) by that time he had eaten 8 or 9 Morſels either he could not riſe off the Seat he ſate on, or could not ſpeak, or elſe could not keep the Seat, by reaſon of Violent ſhaking, and thus it continued about 16 or 17 Weeks.

Some that ſympathized with him in this condition, did ſet ſome time apart to wait upon God in Prayer, on his behalf, and then

was there a ceſſation of theſe Fits, as an Eminent return of Prayer.

After that for the ſpace of ten days he had a reſpite, an intermiſſion or breathing time, a little reviving in this Bondage, and then they came to their former courſe again, as to ſtamping, ſhaking and skipping in the uſual manner, but not exceeding 8 Fits in a Week, whereas before he had 8 or 10 or 12 or more in a day; this was in the Summer time.

Afterwards they ceaſed from ſhaking Fits, and came to Wringing Fits. His Hands lying one upon or in another would Wring one out of the other, and then the fore-finger would riſe up firſt, and ſo the reſt one after another, till all met, *viz.* the Fore-finger of one hand with the fore-finger of the other hand, the Second finger of one hand with the ſecond of the other, and ſo for the reſt; at ſome times they would be ſpread abroad finger from finger of the ſame hand ſo wide as if one would have been rent from the other. When they were all met as aforeſaid, then they would gradually by a ſlow motion be raiſed above the Crown of his hat, till his hands claſped both together faſt about his Neck, and then were Immovable till they did of their own accord remove, and then they were wrung Backward, and the Palms of his hands turned upward at his Back, and then were carried by degrees under his Arm-holes till they met right behind, and were carried up to his Shoulders, with much Pain and ſo as a Craſhing about the Joynts hath been heard by ſtanders by; theſe Fits are ſo Terrible as he felt them a great while after, and doth to this Day: then they were brought back again, the one hand to his Mouth, then to his Eye, and the other ſtretched out as if he had been ſhooting in a Bow drawing it to the utmoſt; after that one hand would be carried right up as high as poſſible ſpread open, and the other right down at the ſame time, till it hath woun'd about part of the Chair; afterward that which was upward came downward, and that which was downward went upward as before, then ſometimes wrung about with various motions unutterable, as if his Arms would have been wreſted, rent and torn from his Body.

After this, his hands would be ſtill, unleſs he forced them to his Thighs, and then they would fly out and beat one againſt another very ſmartly, and he durſt not ſeek to alter the motion. Or if one hand did at any time get hold of the other, it was ſo wrung

as

as if it would tear it in pieces; If any did ſeek to hold him in a Chair (though he were a man of ſtrength) yet he was eaſily caſt off, and it added to his affliction, made it the more fierce if any attempted to ſtop the Motion

Above half an hour would theſe Wringing Fits continue, and all that while no ſhaking.

When his hands had done, then his head was wrung the one way, and his mouth the other contrary way, the former ſo far till he did ſee right behind him, and there ſtood a Conſiderable time; then his head would be turned the other way till he ſaw right behind, and his Mouth not ſo drawn, and thus backward and forward Five or Six times; after that, his head would be ſtill, and his Body wrung almoſt off the Chair, and then the Fit ceaſed. His Legs have ſome times been drawn under the Foot of the Chair, and there ſet faſt for a Conſiderable time. Every Day he had one of theſe Fits.

Some Chriſtian Friends being deeply affected with his Condition, did betake themſelves again to Prayer, where he was preſent, and was in all thoſe Motions; in the time of Prayer he was put upon kneeling down; and did ſo for ſome time, and had (as he phraſeth it) a Nip in his Head, whereupon he ſtarted up, and almoſt ſtruck one down which ſtood by, yet the work of Prayer went on. He was then put upon bowing his Body (without pulling off his Hat) and moving his Hand like a great Complimenter, alſo upon drawing as at a Bow, Skipping, Wringing, and ſuch like, being ſet on a Chair, endeavoured to gather up his Legs (being turned ſidewiſe) and his Head was Bowed backward, his Mouth ſtrained wide open at ſuch a diſtance as if his Jaws ſhould have been rent aſunder, his Tongue being doubled in his Mouth, his whole Body was hoyſed up; being ſet down again in the Chair, he brake forth into Roaring out in a hideous and Dreadful manner till he was almoſt ſpent and like a dying man, and another while he made *a blowing with his Mouth and Noſtrils*, that the noiſe thereof was like that of the Smiths Bellows when ſtirred, which Actions were a great diſturbance, yet they went on in ſeeking the Lord, till he ſate ſtill and quietly among them; and although he heard but the ſound of the Words, could not give attention or uſe affection, by reaſon of his Extremities in his Fits; Yet the Lord appeared here alſo as a God hearing prayers; and

was intreated by others for him, ſo far as that from that very day *for the ſpace of two and twenty weeks he had a freedom from ſhaking, & Wringing fits*; only when he hath adventured to joyn with others in Prayer, or ſuch exerciſes; he hath found ſuch diſablement and ſhatterings as were firſt mentioned, but injoyed immunity from thoſe dreadful fits which before he was moleſted with.

Alſo he had an enlargement of his *Spiritual Liberty* in ſome degree from this time; for, whereas for a great while together, he could not read four verſes of a Chapter, nor hardly write his own name, without dreadful affrightments and amazements, loſs of Speech and other ſad ſymptoms; that Summer and eſpecially ſince that two and twenty weeks, he hath been able to read either the Scriptures or other Books; ſometimes an hour together, and could alſo write, moſtly without wearineſs.

Before I paſs on, I ſhall briefly hint what the frame of his Spirit, was *as to matter of experience, under theſe terrible diſpenſations.*

He was deſirous to ſee friends, but it was a great trouble to him, that when they went about any Religious exerciſe he muſt go away, and this hath ſo affected him, as by the working of his affections he hath been caſt into fits.

But the way which the Lord did ordinarily lead his heart in, was to be quiet under his hand, and to ſubmit to his will patiently; leaving him to his own time for deliverance if he ſaw it good for him, and this he found when he was under the moſt violent fits: In his greateſt extremity there was ſuch a bowedneſs to the Divine Will, as *he could as willingly ſit down in the Chair to receive a fit from the hand of the Lord, as riſe out of the Chair when it was off.*

And the thoughts of that, did often encourage him in his fits, *viz.*

[Lord thou knoweſt when it is enough, and thou knoweſt when to make a ceſſation, I leave it unto thee.]

And ſometimes upon the account of *Divine Prerogative*; his heart hath been quieted: he may do with his Creatures what he pleaſeth, and there hath been deſerved infinitely more. Such hath been the mercy of God towards him, that for the moſt part his body was more tyred out, than his Spirit. Only twice he found a little working of diſcontent.

Once he had ſome fear leſt that quiet which he had, ſhould be

be but a carnal quiet, through the careleſneſs of his own Spirit

It pleaſed the Lord preſently to leave him to ſome diſcontent of Spirit about it, and at that time his Fits were not by many degrees ſo high as formerly or ſince; this frame continued but a day and a night, and the next morning after the Lord convinced him of the evil of it, that he had been diſcontented with his hand, when he lay'd it ſo lightly upon him, in compariſon of what he experienced formerly; he ſaw wiſdom, goodneſs and mercy in God, even in leaving him to be diſcontented; the Lord turned this to his good and helped him againſt it, letting him ſee that contentment cometh from him; it is of the Lord to make a man contented in any Affliction: Content was the Lords and none of his, he could not quiet his own Spirit.

Another time after he injoyed ſome reſpite from fits, and God had been often ſought concerning it; he found a great unwillingneſs to come under the yoke again; he conſidered the manner of the affliction, that God did ſtrike at him in reſpect of his Ordinances that if he came near where he was worſhiped, then he did ſtrike with heavier ſtroaks than at other times; upon the return of his fits after ſome weeks reſpite, he had ſuch workings of heart as theſe; the People of God generally ſought the Lord, and he denyed Prayer, yea God himſelf excommunicated and ſhut him out, it was a dark diſpenſation.

Immediately after theſe thoughts he had this as a quiet to his Spirit [wait on the Lord, and wait for God.] It is better to wait for God in the want of a mercy ſometimes, than to injoy a mercy we deſire; for while we are waiting upon God for mercy deſired we are honouring of God, but while we injoy mercy deſired God is honouring of us.

And this Scripture came to his thought, *Hab.* 2. 3. *The Viſion is for an appointed time, but at the end it ſhall ſpeak, wait for it* — Viſion is of dark things, theſe are to be waited for: His unwillingneſs now was removed, and his heart brought in ſome meaſure, to wait upon and for God, though it were a dark diſpenſation, God would give deliverance if he did ſee it good.

He was wonderfully quieted and made willing to ſubmit to the will of God; and unleſs theſe two times he hath not found ſuch diſcontent, and thus the Lord did help him over it, and his fits returned to their old courſe again.

Chap.

Chap. IV. *Of other Fits diſabling for eating of his meat, and ſome continuing twelve hours; alſo Kneading Fits.*

After the two and twenty weeks of ſuch freedom, his Fits returned again to their former courſe of Stamping, Shaking, and Skipping, but theſe fewer in number, and with intermiſſions, ſometimes a fourtnight together.

For the ſpace of about three weeks he had none of thoſe Fits, unleſs he did offer to eat his meat, and then he could not get down above four morſels at a time before he ſhould be caſt into ſuch a Condition as he could neither ſtir hand nor foot, nor ſpeak a word for the ſpace of near an hour after, and whilſt that hath been in his mouth his jaws have been cloſed, that his fourth Morſel could neither be brought out or taken down: He could get down no other ſuccour or refreſhment during that time, but a little Beer and thin Broath; ſo that his body was brought low, and he ready to famiſh.

Then the Lord was ſought unto in that caſe alſo, and that very night he could eat 9 or 10 morſels, and the next day he could eat to ſatisfie his Appetite if he made haſte; but as ſoon as he had done he fell into fits again of another kind, all parts of his body moved as if one limb would have been plucked from another, his hands in ſuch ſwift motion as his fingers could hardly be diſcerned therein; and ſo his legs alſo, looking very gaſhly; this laſted a fourtnight longer, every time that he did eat.

Prayer was made to the moſt high God as to this particular alſo, and that very night and from that time forward he could eat his meat without trouble, except as in the next particular.

In *the Winter* 1665. it came to ſhake him like a moderate palſy in the head ſeveral weeks together: Twelve hours the fit laſted every day; *the ſhaking fit laſted ten hours daily*, and went off with *two hours of roaring fits, or howling or barking like a Dog*, and his mouth wrung in a dreadful manner, with grievous faces. He hath been ſo hoarſe with theſe fits as he could not ſpeak to be heard in all that time: He could eat no meat till the 12 hours were ended; he hath tryed ſeveral times, but ſoon hath been able to eat no more, and hath been in fear that he ſhould be raging mad and fly upon the people, yet never did any hurt.

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The Lord was ſought unto for that alſo, and he was preſent till two Prayed, and had four of the Roaring Howling Fits; and from that Day; for the ſpace of ten days he was free from the Shaking and other Fits. Then they came again like a *Palſy* for about 11 Days, then Skipping fits one in a Day, after that he had Roaring fits again, but with intermiſſions three or four Days, or a fourtnight.

Alſo in the aforementioned Roaring fits, as he lay on his Back on the Bed, his Hands and Legs were drawn right upward one Leg againſt one Arm and Hand, and the other Leg againſt the other Arm and Hand, and ſo ſtood right up for ſome time, then they would fall down and be raiſed up again in the ſame manner, three or four times in a fit, his fingers being ſtretched ſo wide as if they would have Parted and been Rent one from another; and at one time when his Hands and Legs were ſo ſtretched upwards, at the ſame time his Body was lifted up from the Bed three or four times, and falling down again upon the Bed, he was acted thus up and down without his putting forth any Natural Power to promote ſuch a Raiſing up of his Body from the Bed.

Alſo during the ſame time as he did lye upon the Bed, his Legs were drawn Backward and gathered up to his Back parts, ſtill his Head being upon the Pillow, then his Head hath been raiſed forward by degrees to his Knees, and they being met would lye together a little ſpace, and then looſen or part again and the Fit go off.

Alſo ſometimes his Head hath bent backward off the Pillow, and then his Legs have been ſo gathered up as his Toes ſtood on the Bed and his Back bent like a Bow, and ſo they ſtood for ſome ſpace of time, the chief ſtreſs being upon the feet, Neck, and Back, and then returning back again the fit left him.

Thus when he hath ſaid his Bed ſhould Comfort him, and did lye down for eaſe, he hath found the contrary, that there they have been as Violent fits, and his Shakings more tedious to bear than if up.

Alſo ſome Fits have kept hours *like an Ague* in their coming, that exactly the ſame hour in which they came this Day, they would come the next Day, and ſo in after days; he for a diverſion hath put himſelf upon ſuch an exerciſe of Body and Mind, as might be moſt likely to put by the thoughts of it; but his fit would

would return the very Hour and Minute as in the former Day, and whatever poſtures his Arms were found in at that inſtant; that they were kept in for a Conſiderable time; as if one Arm were ſtretched right out, he could not draw it in again, but muſt ſtand in that poſture a great While.

His diſability for attendance upon God in Ordinances ſtill continued, In the Year 1665. he was ſo far from joyning with others in acts of Worſhip, that if he attempted himſelf to go to Prayer, if he were upon his Knees he had ſuch Smitings in his Head, that he could not without much difficulty raiſe up his Body; If he ſtood to Pray, ſo it was alſo, his Countenance changed, and he reeled and ſtaggered, and was not able to ſpeak a Word; So likewiſe if he aſſayed to do it walking in his Chamber; only he had a liberty for an Ejaculation or two, and at ſometimes lifting up his Heart for half a quarter of an hour together; he hath tryed when he hath gone firſt to Bed, and it was ſo with him for a great while there alſo, he could not proceed for theſe Nipps; But for ſome Months in that year he was free of theſe Nipps, being affrighted out of it, *i. e.* Out of Praying work, with dreadfull Repreſentations.

For, when he was certainly awake he had diverſe times the Apparition of diverſe faces, he never knew any of them, but Hers who diſcovered her ſelf to be a Witch; his freedom from theſe Terrible Apparitions was alſo a return of Prayer: and in regard he is apt to conclude a deluſion of ſenſe herein, hence I ſhall not here give any further Particular account of thoſe Apparitions, only as it is neceſſary in the relating the manner of ſome following fits; although I underſtand not how it could any way darken this ſtory, ſeeing in former Days it hath been a common thing for the Devil to Appear in ſeveral ſhapes: there were ſuch Apparitions, and it is doubtleſs one precious Priviledge attending the bright ſhinnings forth of the Glorious Goſpel; that ſince there hath been a greater freedom from theſe, than in foregoing Ages, and ordinarily *Satan* hath fallen before it like Lightning from Heaven.

But to return to our Story, about this time (1665) When the Lord hath given him any Intermiſſions or freedoms from his fits, for ſome days, a night or two before their return again when in Bed, he hath been caſt into a heavyneſs and benumneſs, as if in a ſleep,

ſleep, yet not aſleep, if any were on the other Chamber, he knew what they ſaid; after that, he hath had a blow as if a punch with the finger, either on his Breaſt, Side, or ſhoulder, ſoon after as if two did ſtrike in the ſame manner; Preſently as if a Hand did ſmite him, and then *a Kneading on his Side or Breaſt*, (as if Bread had been kneading there) for ſome ſpace, untill he hath been Sore, with ſome Intermiſſion; and then it hath been repeated again in like manner, till he hath ſeemed to be near Death, and then he hath revived again and come to himſelf; and for the moſt part the next Day or the Day after, the Fits have returned again. In theſe Kneading Fits he hath thruſt down his hand and ſeemed to Catch a Hand, and put it into his Mouth and bite it; at one time he thought it was a Thumb that he did Bite, and it was obſerved that about the ſame time, She (that ſince hath confeſſed her ſelf to be the Witch) was ſeen to go with a great ſhoe, which She borrowed, and her Toe was hurt; when She was Searched ſince, her Toe was found with an impreſſion as if ſawn in; and ſince that ſeeming to Bite the Hand that hurt him, for about a Year he was free from that way of Kneading, and ſince the Fits have been *as if graſped in Arms*, and as handling his back-parts to his great Trouble and affrightment; theſe were but ſeldom.

He continued ſtill under a diſability to joyn with others in Prayer, or to hear the Preaching of the Word, or to exerciſe himſelf unto any deep Meditation ordinarily; but (through the Mercy of the Lord) had more Liberty for ordinary Common Diſcourſe, by many Degrees, than before that time; he could ſpeak about ordinary Matters, but if he attempted to hold on in ſpeaking of the things of God, for Spiritual Edification, he hath by his fits been hindred, unleſs occaſionally, and that very ſeldom, by the Mighty Power of God, he hath injoyed that Liberty.

Chap. V. *Of a Witch Confeſſing privately her Guiltineſs, and Teſtimony offered before others, yet nothing done againſt Her.*

ABout the Month *October*, or *November*, (If I miſtake not) 1665. He informed me what here followeth in this Chapter. *Abre Grinſet*, alias *Thrower*, (for ſhe was a Baſtard) did

Confess to *E. C.* That She had been Instrumental to Afflict this man Mr. *Spatchet*, and many more. She Confessed but little as yet; and therefore some set a time apart to seek the Lord, that He would cause her to Confess more; and there was a manifest answer of Prayer; for the same day, when they were Praying, or that Evening, of Her own accord She said to those in the House, that She would not tell them all.

And then She Confessed, that She had made a league with the Devil, and was inticed to it by a Witch at a Wedding, that She had been a Witch above Twenty Years; and She had Bewitched *John Collet of Cookly*, and *Henry Winson of Walpool* to Death; and She must see *John Collet* before his Death, and by a wile did get a sight of him, calling at the House, said that there was the greatest Snake in the way that ever was seen, (which was not so) they all run out to see it, and She in the interim went up to see him, and he Dyed two days after or thereabouts. Also She Confessed to them, that the Devil had drawn Blood of her, and that he did appear in the form of a Pretty handsom Young Man first, and spake to her with a hollow Solemn Voice, but She would not declare what he spake; and since Appeareth to her in the form of a blackish Gray Cat or Kitling, that it sucketh of a Tett (which Searchers since saw in the place She mentioned) and hath drawn Blood.

After this, Mr. *Spatchet* spake with her, and did seriously and solemnly charge her as in the presence of God, that She would speak the Truth, that if She were not such a one, She should not own it, and if She were, then not to deny it, for God would bring it to light.

She answered, that She must Confess the Devil had beguilded her, and that She had been a Witch above 20 years, that She had made an agreement with the Devil, and She thought the time was near out; She declared also as before, how She became a Witch, and in what shape her Imp (which She imployed) appeared to her, and such like.

He asked her whether She had imployed her Imp to him, and why She did it?

She Confessed that She had sent it to him and said that She did bear him no Ill-will, but it was against her Will, She could not help it, the Devil would let her be at no quiet till She had done it;

it; adding, that he never did her hurt, but had been loving and kind to her, in giving her Money (for She was Poor) but She was the worſe to him.

He ſpeaking to her about his biting, in the aforementioned Kneading Fits; She ſaid that he had bitten too hard ſometimes.

She ſaid, if it were poſſible She would never ſend her Imp to him again, adding, O that I could not, it would be happy for you, and more Happy for me.

When She would have Confeſſed more to him, She was ſtoped in her Throat and could not, ſaying if She could tell all, there might be Mercy for her.

She alſo ſaid, if She were to be Hanged preſently She had no Hand in his Roaring Fits.

Some Women Searched her and found the Tett She ſpake of, and her Body then Whole; but ſearching a ſecond time a few Days after, her Body was well nigh all over as if ſcratched with briers and thorns, the like hath not been ſeen; & one that ſearched before ſaw this alteration: it is probable the Devil did much torment her after her Confeſſion, for thoſe that lived in the ſame Houſe, heard a very great rumbling noiſe; alſo She was gone diverſe Nights and was ſeen, Wandring abroad in diſtant places.

She was alſo called before other Gentlemen, and ſome Credible Perſons offered to give Teſtimony of many things aforementioned, as of her free and Voluntary Confeſſing, that She had a Familiar Spirit, and that She had been the Death of ſome &c. Some Depoſitions were taken, but one ſtanding up ſaid, ☞ That if ſhe Bewitched none but *Sparcbet*, and *Manning*, and ſuch as they are, She ſhould never be Hanged by him.

And thus notwithſtanding what could be witneſſed againſt her, yet ſhe was ſent home and nothing in point of Law was done againſt Her.

Neither can any excuſe the matter by ſaying that in Diſtemper of body ſhe knew not what ſhe ſaid, the contrary was clear to thoſe that converſed with her; and was alſo evident; for being asked a queſtion, and the ſame queſtion being put to her a conſiderable time after, ſhe could anſwer as before; and therefore ſhe well knew what ſhe ſaid.

After this time two Gentlemen queſtioned with her, and ſhe confeſſed to them the ſame things, the manner of her becoming a

Witch and her hurting Mr. *Spatchet*, but was not so ready to confess her being the death of those men afore-mentioned, and grew hardned to deny some things before acknowledged.

It could not (one would think) but deeply affect this poor man, and procure much inward disquietment, to see that his case, and such a case should be so disregarded by men, but still he incouraged himself in the Lord his God; and soon after (if not the next day) reading by course (for now he had liberty to read) that in *Eccles.* 5. *v.* 8. *If thou seest the oppression of the poor, and violent perverting of judgment and justice in a Province marvel not at the matter, for he that is higher than the highest regardeth, and there be higher than they.* This did wonderfully relieve him, as to their actings, he had nothing to do against them, this was enough to him, he could say, thou Lord regardest it, though these men regard nothing of it, and his heart was wonderfully quieted herein.

Some excited him *to scratch the Witch* or such like, but he had no disposition to it, his heart was so tender that he durst not do it, though his fits continued; that Scripture helped him, *Prov.* 20. 22. *Say not thou, I will recompense evil; but wait on the Lord and he shall save thee*: He was enabled to wait on the Lord for his Salvation; and that, *Deut.* 32. *v.* 35, 39, 41. It was enough to him that *their foot shall slide in due time, and their calamity maketh haste*; if there be any such means of his affliction as by Witches, *yet vengeance was Gods*, and he would recompense any that oppress or abuse his People.

Chap. VI. *Of his Dumb fits, also of Shackling and other fits; especially hindring him in travelling.*

FOR some months he had *Dumb Fits*, if he hath been well in the house, yet attempting to go out to visit friends, before he had gone the length of one Close or Field, he was struck Dumb, and hath remained so all the day, being necessitated to return back again to his house, where he could either sit or walk but was speechless; these would go off and speech return ordinarily (yet not always) without any violent motion; these were not every day.

In some part of the time he had a moderate shaking like a Palsie, all the day long, from the time of his rising till a quarter of an hour after he was laid in his bed, and then it would cease,

and

and then he could ſpeak; If he leaned his head againſt any thing, then immediately his ſpeech was gone, nor could he move his head from the place; nor raiſe himſelf on the ſeat whereon he ſate, till it was pulled away, or they did give him Tobacco; and then it would go into outward ſhaking again,

He had the uſe of his ſenſes in this time, knew what they about him ſaid and did.

In *thoſe years* 1665 *and* 1666 *he had Roaring Fits,* his mouth being ſtretched open, and ſuch violent Fits, and thoſe which hindred travel were ſuperadded.

Sometimes he had liberty to walk in the houſe or yards, but if he attempted to go into the Field, then before coming half way in it, his feet would be as if they were nailed to the ground; that by all means he could uſe, he could not remove them thence for a conſiderable time, nor get any further to any Friends houſe that he intended to go unto; he finding this coming, was neceſſitated timely to turn himſelf, and then could ſholving remove one foot firſt about an Inch, and muſt ſtand there till one might have gone a quarter or half way in the Cloſe, and then could remove the other foot an Inch, and ſo each removal at ſuch a diſtance of time, if it were plain ground it was the better, but it was very tedious to him to aſcend or go up when he came at a Hill or Aſcent.

And thus he muſt move home again if none brought a Chair to him to ſit down in till he revived; theſe Fits went off without ſhaking or other violent motion, and he remained in the former poſture, till he attempted to travel again.

In ſome of thoſe fits reſting, ſometimes on a ſuddain one leg would be forced over the other the full reach, and ſo he muſt ſtand croſs legged; but by degrees with great trouble it would be gotten back again to the other foot, and with much difficulty get over it, which done, preſently even the ſame inſtant, the other foot was ſtruck croſs the full reach alſo, and muſt ſtand till by degrees that alſo was gathered up and then he ſtood in the old poſture, as if faſtned to the ground; on a ſuddain he ſhould have liberty to go as far as from one ſide of the houſe to the other, and then his feet were fixed to the ground again; after that he had a liberty to go a few ſteps further, then at the ſame paſs again, till at laſt he did get into the houſe.

After

After theſe fits ceaſed, if he attempted to travel, he ſhould ſoon *be buckled, his knees bowing* as if he were to ſit down; and if he offered to right up himſelf, then he was buckled twice as much, ſo he muſt return home in that poſture, bearing on his toes only; and ſo he could travel thus bowed down, but if he offered to raiſe up his Body, then he could not ſtay himſelf but fell to the ground, and riſing up after a little time revived; but if he offered to go again a few rod, he was buckled and bowed down as before.

Sometimes two men have been preſent when he has been in theſe Fits, and they fearing he ſhould fall, would take hold of his Arms to raiſe him, and not the ſtrength of both of them could keep him up, but then he muſt down to the ground; all they could do was not enough to prevent it, elſe he did never fall down in theſe fits, which continued a long time, a year at leaſt as is ſuppoſed, but with ſome intermiſſions, for nine days or a fourtnight; in which time he had liberty to viſit friends, but then the fits returned again: They continued ſometimes twenty two weeks, ſometimes thirteen, or nine, more or leſs.

Afterward complaining to friends that he could not go; then for ſome time, if he aſſayed to travel, his heels were lifted up from the ground and he was forced to ſtand on his toes, leaning on his ſtaff, and if he would ſtand ſtill; then he found no ſhaking, or other violent motion; but if he offered to go, then his feet were *violently moved* forward running upon his toes, till by his ſtrong ſtaff or by a Tree he did get a ſtay or ſtop, and a little revived: and then he was carried violently again, *running* on his toes as before, till a new ſtop; theſe *running Fits* laſted ſome weeks.

Afterward being free'd of theſe, if he would travel, *his ſtrength was taken away*; he found an utter inability in all parts, he might ſtand ſtill, and could not readily get back again; but ſuddainly he fell to his knees, and and reſting on them for a ſeaſon, then he could riſe up and go a little way, and ſuddainly down again to his knees and no further, theſe Fits did not hold long, a month or thereabouts.

Alſo in theſe laſt years, ſometimes *his hands have been turned behind him*, the palms upward on his back, and his body being bowed

bowed low toward one side, his face turned upward; he hath been *hurled round, round, round,* in the yard till at the door, and then being helped into the house, was caused to sit in a Chair.

In such a condition he remained untill the death of that Woman which confessed her self to be a Witch, with fits of one kind or another above mentioned.

And the two last years before her death, he had no liberty either to Pray or to joyn with others in Prayer, or other Religious exercises more than is before expressed.

Also, when some have said they could believe for his full freedom, he had not such a Faith, but in the time of his fits he hath earnestly desired of God (as he was able) that he would raise his Soul into a Faith about deliverance with submission to his Will, and if it were his pleasure, that he would give him a perswasion that he should be delivered.

When he hath thus done he found his heart wonderfully over-powered, and carried out this way; *leave it to God, commit all to him, be quiet in the will of God, and let him alone till his time cometh.* Neither was there any thing of Faith further this way, near the deliverance than before, but that if the Lord saw it for his own Glory he would deliver him.

Chap. VII. *Of things of more general observation in the time of his Fits, and not Limitted to any particular one, but Common to more.*

THere were some things remarkable in the forepast years, which cannot well be confined to any particular fits, which I shall here take notice of.

1. *The working of his distemper upon his acting, or joyning with others in Religious Exercises as* Prayer or such like, hath been in this manner.

Either he hath found a failure of Spirits which did leave him in a great confusion, stammer and amazement; yet he did not loose his senses hereby, he knew any person present, or any thing that was spoken or done to him, and how it was with himself; he had no loss of apprehension but of expression, so that endeavouring to speak would help forward his amazement and affrightment.

Or

Or he found it contrary *viz.* an amazement and affrightment, cauſed by a working in the Crown of his Head, and a Failing of Spirits following that; this working in his Head was above a third part of the way from the Crown, downward round about, and when ever that came preſently a failure of Spirits followed, as if his very Life would have gone away; he felt ſuch a quenching of Spirits that he knew not how to ſubſiſt, Yet felt no Pain till the amazement was over, and then found it only in that part of his Head where the Working was, and not elſewhere.

When he hath imployed his mind with much earneſtneſs about any Civil Buſineſs, as Writing and Inditeing any matter, he could continue far longer herein, without ſuch ſhatterings, than in hearing a Sermon or ſuch Religious Exerciſes; thus it hath been in latter times, but in the former years of his Fits he could not act in either. So in making up of accounts or reckonings he hath found ſome ſhatterings, yet could recover, get into his Work again and accompliſh it.

Whereas if he continued Religious Exerciſe, till the beginning of failures of ſpirit, then if he ſet himſelf to regard and attend to what was next to be ſpoken, he knew it, but ſhould take up the next following ſentence and either loſe it immediately, or elſe ſpeak that many times over till he loſt it, and if he ſtayed to hear an other ſentence he would go over and over with that alſo as before.

Alſo under theſe failing of Spirits, and Workings of Head, there was a Manifeſt *Change in his Countenance, Staring with his Eyes,* like one affrighted, and *a Paleneſs in his Face* during this aſtoniſhment, a great alteration *in the fetching of his Wind,* it was very deep with Haling and Blowing. In an Inſtant his *Spirits were quenched, and in an Inſtant revived again*; and then immediately his former Countenance and ſtrength did return again, not gradually as it is in failing of Spirits by ſickneſs, but on a ſuddain.

2. *When he hath been under Torturing Fits,* till Nature hath ſeemed even ſpent, and he hath ſtretched out all Parts like a Dead-man, *yet after a quarter of an hour* or *little more, he hath recovered, walked in the Houſe and been Chearly again and well*; only hath found ſoreneſs or Wearineſs after ſuch toſſings; yea could eat his Meat and go abroad (unleſs when his Fits were ſuch as hindred Eating or Traveling) or if he hath been at a Friends

Houſe

Houſe, he could ſoon return home again; Whereas ſtanders by have thought he could not have recovered or ſtirred all the Day; This was by the upholding hand of God, beyond what is ordinarily found where the Body hath been ſpent by Natural Diſtempers.

Alſo when he had many weary days ſpent with Violent Fits, yet (through the Mercy of the Lord) he hath reſted very well all the Night, and hath been much refreſhed by the Morning, yet within a quarter of an hour after awaking (when that was the ordinary time for the Fits to come, as when they kept hours like an *Ague*) he hath found a return of them in Bed before he did ariſe, and there hath had them in ſuch Violence, that the very Bed and Chamber hath ſhaked; Here the Lord did vouchſafe great favour to him, in affording the Comfortable reſt of the Night, when yet his Bed was not his freedom; it was only the Work of God to give him ſleep.

3. *In any of his Fits, Numb, Dumb, Pulſy, Convulſive at the worſt, yet he was ſo far ſenſible, as he knew every Motion of his own Hands or Feet, every Noiſe,* when Hallowing, when Howling, when Barking, at the time his Mouth was about to be opened, he knew what it would come to, and ſometimes did to his Power oppoſe it, hath gotten his Mouth together to ſtop it, but it would be forced open in a Dreadfull manner: he knew what he ſhould have done and could not, as when he ſhould ſtep forward and could not; he knew what he did, and what others did, or ſaid to him or one to another.

In his Roaring Fits he had no Pain to cauſe him to Roar, but it was a forced action; the Violence of Fits cauſed Pain or ſoreneſs, but no Pain felt cauſed any ſuch crying out.

4. In *all theſe Afflictions and violent Motions of* Body, *he Suſtained no Damage or Hurt, unleſs once or twice* beating the ſkin off his Finger and Ancle; he hath been in Fits abroad, yet in any of them hath not fallen down but once (unleſs as aforementioned as when any Croſſed the Motion) and then falling in a yard, his Body rowled till it came to the ſide of the Houſe; but neither then nor at other times did he receive any prejudice more than was aforementioned.

5. *Often in Praying times* where he hath been preſent, and *Occaſion hath been to mention the Devil,* and it hath been asked

that if it were by *Satan* (before it was diſcovered) that God would rebuke him; he hath *found hereat a grinding of Teeth*, and ſuch an alteration as if the Devil himſelf would oppoſe what was ſpoken.

6. *He often made obſervation that in the Old of the Moon, he hath been ordinarily worſe than either in the New or Full Moon.* Alſo he hath obſerved that in the former and latter Spring he hath injoyed the greateſt freedom from his Fits, as in the Months called *March* and *April*, and alſo ſometimes in *February*, and ſo about *September* and *October*, and when the Weather did grow cold then his Fits uſually returned.

7. *Ordinarily after taking Phyſick he was the worſe*; often Phyſick did greatly increaſe the Violence of his Fits, all the time of his taking it, and after ceaſing to take, they would return to the poſture they were in before.

About two years before the Violent Fits left him, he had ſome reſpite from Fits for ſeveral Days before he began with Phyſick, and the firſt Day wherein he took it he had a Fit, and ſo one Fit every Day that he was taking, till it came to the laſt Doſe, which (upon ſome occaſion) he deferred, and that Day of omiſſion he had no Fit, the Day following he did take it, and then had a Fit, and ſo having finiſhed it he had no Fits for ſome time.

He deſiſted taking Phyſick almoſt two years before his Violent Fits ceaſed, and yet the laſt Fits were very Violent.

One Profeſſing Phyſick, obſerved him in his Fits, and concluded it was no ordinary Contraction of Nerves, but a continual Motion ſometimes of all parts, Arms, Hands, Legs, Feet, firſt ſtamping his feet, beating upon the ground very ſwiftly and ſtrongly, at a great diſtance each from other; his Arms at the ſame time flying out with a ſwift and Violent Motion, inward and outward all at once as faſt as may be, for a conſiderable time together, till at laſt the Fit went off, leaving him ſometimes ſtretched out like a Dead-man.

Yet *in all the time of his Fits (when he could Eat his Meat) there was not any abatement or Conſumption of his fleſh perceived*, no Pining away, though there was ſome Weakneſs of Body by them.

Chap. VIII. *Of his Fits a little before and at the Death of the Witch, and his gradual freedom ſince, with his Condition at Preſent.*

HIS Violent Fits continued until the *Thirteenth Day* of the Month of *February*, 166⅞. and from that Day he hath been freed from them, which was about 8 weeks before the Death of that Woman which Confeſſed her ſelf to be a Witch, for ſhe Dyed about *April*, 1667. before this 8 Weeks ſhe was under Tortures from the Devil, and whether ſhe had no leiſure to ſend to and Afflict him, or whether it were only from God, laying a reſtraint upon that grand Enemy of Mankind Satan. that he injoyed this Eight Weeks freedom from thoſe Fits, muſt be left to others to Judge: it is good to aſcribe all to God; but it being thus long before her Death, this argueth that it was no Corroboration of his Imagination by her Death that was the Cauſe of his freedom.

Indeed, he had not a freedom from all Fits ſo early, he was under a Reſtraint from Travel until the very time of Her Death.

About a Week before ſhe Dyed, *Mr. R.* (a Conformiſt) ſent for him to go to her, when ſhe was Ill; he went about a Cloſe length, and then, if it had been upon his Life, he could not get one ſtep further forward; he indeavoured very earneſtly to go on but could not; he did get back again in a long time and with much difficulty; and was forced to make many Courteſies (like Women) all the way back again, with many other like actions which were unavoidable.

Mr. *R.* Went to her without him, and came to Mr. *Spatchet* ſaying, he never ſaw ſuch a Spectacle: for all the Skin of her Hands and Arms was ſcratched or torn off, hardly one place appeared whole as big as his Finger.

She would not Confeſs to him any thing of Witchery, but only this; *That She had made an agreement with the Devil, and it was now too late for Her to Repent*; for ſhe was Damned, or to this Effect ſhe ſpake.

She had two Cudgels lay on her Bed, and he asked her what ſhe did with thoſe.

She answerd, she had them there to Fight with the Devil, he did so misuse her.

She was there alone, and he dragged her out of the Bed, and under the Bed: they below, hearing such a Noise, and knowing there was no Body with her, they went up and she was Bloody; she Confessed to them it was the Devil that came to her. So she Dyed near the time called *Easter*, 1667.

Mr. *Spatchet* was under restraint for travel at the time of her Death. and possessed with some fear that he should so continue until his Death, because he was so at her Death, and nothing done to her to bring her to Justice. He had not any Imagination that he should then have freedom, but rather limited the Holy One of *Israel* by thinking the contrary.

Also she had said to some persons before her Death, that if she Dyed, yet Mr. *Spatchet* should not be fully Free, for others had him in hand as well as she.

But yet the same Week that she Dyed, and the next time after when he attempted to visit Friends, he found a liberty for Travel; and hath injoyed that freedom ever since, *viz.* for the space of above two Years.

Thus Gods thoughts were not as his thoughts, Divine Mercies did surpass his Faith.

And yet the Lord would have it known to be his Work; his will was the determining rule how far deliverance should be afforded.; it was not all at once but gradually, for although he had then a freedom from Violent Fits,and such as hindred travel; Yet, *immediately after the Death of that Woman* he had *no Liberty for Religious Exercises*, either to perform them himself, or to joyn with others therein: he remained without that freedom until the latter end of the *September* following,(which was almost half a Year,) and then only *Mentally*; *he tryed* after her Death (as well as often before) *Vocally to Pray*, and *could not*, either alone or with others; but *at the end of September*, 1667. he could Mentally Pray a quarter of an hour together or more daily, with Invention as clear, and Affection raised as high as ever before he had Fits; and he had no disturbance.

And because he found such a freedom that way, after some time he would try to express it, and when he did so, though he did it with a whispering Voice, yet he had not spoken usually

Twenty

Twenty words before he found a ſhattering in his head, ſo as he was utterly diſabled for Invention of Expreſſion, and for a time could not riſe up from his Knees, in caſe he were Kneeling.

After this he would Pray Mentally, and ſtill before the ending would try to utter words, but found it as before, loſt his ſpeech and Invention, and reeled and ſtaggered about the Room, yet even when he was worſt of all this way, he knew how it was with him.

Thus he continued until the firſt Day of the Month of *January* following, when meeting with a rebuke; one blaming him for what was his Duty, and reflecting that as the cauſe of his great Affliction; though probably there was not any other cauſe than Divine Soveraignty for Tryals ſake.

And as if the Lord would witneſs againſt ſuch undue reflections upon this Holy Man; he returning home, the Lord was pleaſed that very Night (after he met with that rebuke) to give him a Liberty by himſelf Vocally to Pray; he had tryed the Morning before and could not.

But it was only by himſelf, he could Pray before others, but if they deſired it, and he did adventure; then that very night after he had Prayed before others, he loſt his Liberty of Praying by himſelf, and had no Liberty that way nor with others for the ſpace of a Week.

And then at the Weeks end he had Liberty again Vocally by himſelf, and ſo continued till he did Pray again with others, and if it were but with one on a ſick Bed, or with more, it was all a Caſe, he loſt his Liberty by it for a Week or a fortnight as before.

Thus he continued until *November* 5. 1668. and that very Night he had a Liberty to hear one Pray; although he had tryed the Lords Day before to hear a Sermon repeated, and could not, yet now he could.

And the ſame Perſon that was the laſt he had Liberty to Pray with, before his Fits diſabled him, was the Firſt that he had Liberty to Pray with, when his Fits left him: and at the ſame Perſons Houſe was his Firſt Liberty to hear one Pray, and alſo to Pray before others, and not loſe the Liberty himſelf.

The next Day he Prayed in the Family, and did not loſe his Liberty by it then, nor at any time ſince.

Only

Only, if his head faileth by hearing others exerciſe, then ſometimes he loſeth his liberty of praying by himſelf or with others exactly for a week, and then it returneth again.

He findeth leſs liberty to hear others exerciſe than to pray himſelf. He can hear a a Sermon if he doth not hear the Prayer before, and ſometimes can hear both Sermon and Prayer, but that is ſeldom.

In caſe he adventureth, uſually he findeth a great diſtemper, diſturbance and ſhattering in his head, which unfitteth him for any ſervice till it be over; it is ſometimes procured not only by Religious, but other actings, as he hath attempted often to ride on horſe-back ſince his freedom from Fits, but cannot: Even in the month called *May* 1669. He tryed, but he found that he loſt all his ſtrength, could neither go, ſtand, nor ſpeak, nor ſo much as hold a ſtick in his hand; but was in a confuſion, his head much diſturbed by the motion of the horſe, yet had a knowledge of all things done or ſaid at this time.

And it is to be noted, that ſince his Fits have left him, he findeth no alteration in his body, as to working of humours any other ways more than formerly when he was under Fits or before: Only findeth ſome decay of ſtrength by reaſon of Age, yet he hath more ſtrength now than he had in the time of his Fits.

And this is the true account of his Condition both formerly *and at preſent* 1669. Whereby it may be ſeen that he injoyeth a wonderful Salvation from the Lord, which all that have waited upon God in prayer on his behalf, are to own him in, although (it be but partial not total.) There be ſome remainders of bodily diſtempers, yet there is great cauſe to ſing forth the high praiſes of God in all the Aſſemblies of the Saints, and to ſay, What hath God wrought?

It is a mercy that hath been waited for, prayed for, and believed for, by many Chriſtians, and now the Lord expecteth the tribute of praiſes.

As for Mr. *Spatchet* himſelf, he is deſirous to glorifie God by offering up praiſes to him.

When he had been many weeks under great toſſings formerly, ſo as it was a rare thing in ſix or ſeven weeks to have one days intermiſſion,

intermission, yet when he had that short breathing, he was quieted, and did not so much make account of liberty, as earnestly beg of God a preparation of heart for what was behind; and so when he had ten days, or a fortnight, or a months liberty, the Lord did then put him upon begging a submissive frame of heart for what was yet coming.

Whereas since the death of that Woman, and his freedom that did insue, he is less begging submission, but more praising God for what he hath afforded, and begging an improving Spirit of that freedom.

It is true, he had not an absolute and firm perswasion of deliverance before it came, but at some times was not without Faith about it, yet submitting it to the Divine Will. That Scripture was a wonderful stay to his heart, and a great incouragement to believe, *Rom. 16. v. 20. The God of Peace shall tread Satan under your feet shortly.* And that also of *Aeneas*, who kept his bed eight years, and was *sick of the Palsie*, *Act 9 v. 33. Peter* said unto him, *v.* 34. Aeneas, Jesus *Christ maketh thee whole.* And indeed this man was eight years and a little more under this Tryal, and sometimes as if he had been in Palsie Fits, but at last Jesus Christ hath in some measure made him whole.

Indeed it was gradually and not all at once; thus of old, the Lord said to the Children of *Israel* concerning the *Canaanite* and the *Hittite*, *Exod. 23. v. 29.* I will not drive them out *from before theee in one year*—v. 30. *By little and little I will drive them out from before thee, until thou be increased*—So the Lord would not drive out this mans Distempers in one year, but by little and little; and it is hopeful his design was, that Spiritually he might the more fructifie and increase to the advancement of his glorious Grace through our Lord Jesus Christ.

FINIS.

A Postscript.

I *Lately Conversed with a near Relation of* M. Spatchet, *with whom he lived after the time of the foregoing Narrative, until he Dyed, who informed me that he had Fits to the last, Shaking his Head, and other Limbs, but not frequently, sometimes many weeks without; yet ordinarily could not Pray or Joyn with others in Prayer. And thus he continued till his Death.*

ERRATA.

PAge 2. Line 20. read *Exaltation of*, p. 9. l. 14. for *stirring*, r. *striving*, l. 23. for 1693. r. 1663. p. 10. l. 25. for *are* r. *were*.

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